

R E M A R K S

O N

Dr. Bentley's Sermon

U P O N

P O P E R Y :

Preach'd before the

University of CAMBRIDGE,

NOVEMBER the 5th, 1715.

K

By JOHN COMMINS, M. A.

Minister of the Gospel to the Scotch Congregation
at Founders-Hall.*Quid dignum tanto feret hic Promissor Hiatus?
Parturiunt Montes* ————— *Hor.*

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L O N D O N ;

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REMARKS on Dr. Bentley's SERMON, &c.

AMONG all the Prêtenders to Learning, there are none who have a greater Opinion of themselves, and vaunt more of their Performances, than carping *Criticks*; who make it their business to find fault with every thing that comes in their way: And that often with no other View than to appear *singular*, and be look'd upon as Persons of uncommon Judgment and Penetration. Even the Divine Oracles, tho infallible, cannot escape the Censure of this Tribe: They will prey upon the Sacred Text; and rather than not give proof of their Subtlety, expose the Bible to Contempt. There is a Generation of them who will be perpetually nibbling at the New Testament, and particularly the Writings of St. Paul, against some of whose Doctrines they have a rooted Abhorrence. You'll find some of them detracting from the Credit of this Inspired Author; and others wresting his Words to their own Sense. They care not what Absurdities and Contradictions they reflect upon him, if they can but shew their *Art*, and propagate their own Notions.

Dr. BENTLEY has a rare Faculty this way: And in his Sermon, on the Fifth of November last, has given the World a Specimen of his *Critical Learning*. He takes occasion to quote several places of Scripture, that have no relation at all to his Text, on purpose to traduce our Translators, and expose the Falsities and Corruptions of the common Version, and of the Original it self. And tho in this polite Age it be thought a piece of *Pedantry*, to foist so much Greek and Latin into a Sermon; yet the Doctor cannot forbear, but must step aside from the Design of the Anniversary, and the Scope of his Discourse, to entertain his Auditory with several Pages of impertinent Criticism. He would prepossess his Readers with an Opinion of the Merit and Importance of his Discoveries; but if we examine them nicely, I'm afraid they will answer no other End, than to betray the Weakness and Confidence of their Author.

TO begin with his Text; 2 Cor. ii. 17. 'Οὐ γὰρ ἕσμεν, ὡς οἱ πολλοὶ, χαλινεύοντες τὸ λόγον τοῦ Θεοῦ, &c. For we are not, as many, which corrupt the Word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.

HE spends above two Pages in torturing those plain and easy words, *καταλειτουργίας τὸ λόγον τοῦ Θεοῦ* : which any ordinary Country Parson, that is but Master of the English Annotations, might observe, as well as this University-Critick, to carry in them the Notion of adulterating and negotiating the Word of God, for their own Lucre and Advantage. And after all the noise he makes about *καταλειτουργίαν* and *κατάπλος* ; after all his masterly Reflections on our Translators, who, he says, were not happy in their Version of this Passage, but were impos'd upon by mistaking a parallel Place, and whom he accuses of *Lameness*, and not doing justice to the Text : he advances nothing himself, but what he might borrow almost *verbatim* from Pool's Synopsis, Beza's Annotations, and even the English Commentaries ; not excepting his famous Passage of *Ennius*, and his Quotations from *Ignatius* and *Nazianzen* : as any one may see by comparing the Doctor's Sermon with the Authors already named. And yet he has not refer'd his Readers to them, but puts off these Criticisms, as if they were intirely his own.

BUT wheresoever he had them, they can convey no clearer Notion of the Apostle's Meaning, than the ordinary Translation will easily suggest. For *corrupting the Word of God*, (as in the Text) or *dealing deceitfully with it*, (as in the Margin) are Words of a very wide signification, and will comprehend any manner of corrupting and debasing the Word of God : whether by making merchandize of it, or by mingling therewith the Inventions of Superstition, or by false and heretical Glosses ; which last are by no means to be excluded, but were most certainly, if not principally, intended by the Apostle, tho the Doctor would insinuate the contrary. And *κατάπλος* signifies a cheating *Vintner*, who adulterates his Wines by base Liquors ; to which *Marzial* alludes,

Non potes, ut cupias, vendere CAUPO Merum.

It was not the proper Work of Translators to paraphrase the Text, but to give a verbal Translation of it ; nor is there any Word in the English Tongue, that can more happily express the Sense of *καταλειτουργίας*, than what they have fix'd upon. No body therefore, but an idle Critick, who is acted by a Spirit of Contradiction, would cavil at a Version which contains the true and full Sense of the Original.

IF we believe the Doctor, this Text will furnish us with another Instance, where our Translators have fail'd. They were not so quick-sighted as to discern the Treasures of Truth that are to be found in the Article *οἱ*. We are not as many, which corrupt the Word of God : This our Critick Author finds fault with, and would have it, as the many : because the Original is, not *ὡς πολλοί*, but *ὡς οἱ πολλοί* ; which Senses, he says, are very different : " As many may still be the lesser part, as " THE MANY must always be the Majority : As many must mean " here

"here Christians only, as THE MANY may include the Heathens too." Which he pretends to prove from the use of οἱ πολλοὶ in profane Authors, as oppos'd sometimes τοῖς σοφοῖς to the Wise, sometimes τοῖς πλουσίοις, to the Rich; and ever denoting the most, and generally the meanest of Mankind. This is the Reason he assigns, why it must include here the greatest part of Christians, and the Heathens too.

NOW whatever comes of the Article οἱ (which is redundant in this place, as it is in divers others of St. Paul's Epistles) what the Doctor would infer from it, is manifestly false and absurd.

WOULD any but an inconsiderate Critick imagine, that the Majority of Christians were in the Apostles days, when the Church was in its Infant Simplicity and Purity, Χειρέμπερι, or Λογέμπερι? It must sound very harsh in a Christian's Ear, (and is indeed a Reproach to Christianity) to be told that the greatest part of those who were converted by the Apostles from Judaism and Paganism, when nothing but the Evidence and Power of their Doctrines could make so many Proselytes, were Sellers of Christ, or Traffickers in the Gospel; and consequently, with Judas, Sons of Perdition.

WHEN Christian Emperors, out of ungovern'd Zeal, or Human Policy, gave the first Handle to Priestcraft, by endowing the Sacred Functions with Excess of Wealth, Secular Power, Authority, and other Temporal Privileges and Immunities; when the immense Revenues (as Dr. Bentley calls them) of the Pagan Priesthood, were transfer'd to the Christian; and Swarms of Courtiers, as well as the meaner sort of People, found it their Interest to relinquish their old Superstition: it is not to be wonder'd at, that innumerable Corruptions should then creep into the Church, and that those who were converted upon such carnal Motives, became (in the Doctor's Stile) Traders in a Profession. The Purity of the Christian Faith, was in a great measure lost, by this way of propagating the Christian Name. And I agree with the Doctor, "that the Reformation it self did not make the slower Progress, for the vast Riches of the Monasteries that were to be dissolv'd." Tho, with his leave, this is not wholly to be imputed to the Laity; for the Priests were more vile. Bishop Burnet has given the World a shocking Account of the scandalous καπλία of great Numbers (ἑ πολλῶν, in the Doctor's Sense) of the English Clergy, who went so often backwards and forwards between Christ and Belial, in four successive Reigns, as our Princes happen'd to be Papists or Protestants, that it is an Objection in the mouths of our Adversaries against the Reformation it self. One would be tempted to think, from their Conduct, that they had sworn upon the High Altar, to comply with all Changes, and never to be true to any other Oath, but that capital one. They were Men of the like Complexion with those Epicureans, who, as the Doctor observes, "tho they denied and derided the Gods, would yet gladly accept of a fat
" Benefice,

“ *Benefice, opimum Sacerdotium ; and to gain an ample Revenue, would officiate at those Altars which they silently laugh’d at.*” And this Leven is still fermenting among us. But (as these Practices are not to be charg’d on the Christian Religion, or the Reformation, which, in those two Periods of Time aforesaid, were embrac’d by a numberless Multitude, from more noble Principles, not for fat Benefices, but as of Sincerity, but as of God, in the sight of God in Christ, so) to draw the Picture of Christianity in the Apostles Days, from the Ideas we have of what fell out since, to make the Generality of Christians in that early Age, *Χειροκῆπτοι*, to keep to the Doctor’s Terms, and *Λογοπράται* (where note, that *Λογοπράτης* is the Epithet given to that Arch-Apostate, who, for thirty Pieces of Silver, betray’d the Son of God, ἢ Λόγον, into the hands of the Priests :) I say, to make the Majority of Christian Professors at that time, *Corrupters of the Word of God for filthy Lucre* (as this learned Censurer does) because they have so degenerated in succeeding Ages, is not only to bear false witness against the Virgin-State of the Church then, but is also plainly ridiculous to Reason.

IT is still a greater Paradox to affirm, that *οἱ πολλοί, the many* here, may include the Heathens too. What ! were they also *Traffickers and Traders in the Gospel* ? Did the Pagan Priests and Philosophers, who look’d on Christianity as an ill-contriv’d Fable, and abhor’d the name of it, make Merchandize of that which they openly derided and persecuted ? This looks romantick. *DIANA’s Shrine-makers* could inform the Doctor of other things ; when they inflam’d the whole Church (*ἐκκλησία, Acts xix. 32.*) of *Ephesus*, as establish’d by Law, with bloody Rage against *St. Paul*, because if his Doctrines prevail’d, not only their spiritual Craft would be in danger, but also the Temple of the Great Goddess *Diana* should be despis’d, and her Magnificence destroy’d. The Noise and Tumult wherewith the City was confounded upon that Alarm, give us a lively Idea of the mad Work a furious Rabble will make, when intoxicated with what some call Zeal for the Church. Shall we believe then, that those who had such Advantages, to trade upon their own Superstition, which had Numbers, pretended Antiquity, and the Authority of Human Laws on its side, and was recommended to the Senses of Men by all the Magnificence and Trumpery of a carnal Religion ; would abandon their fat Benefices, to negotiate in a Profession, which had nothing in it to satiate their Covetousness, or please the corrupt Generality ? This is as improbable as that a dignify’d Priest, who has several hundred Pounds a year of good spiritual Preferment, and is made a Justice of the Peace, should turn Dissenter, and live upon the Alms of the People, to gratify his Avarice and Ambition.

BESIDES, it’s obvious that *St. Paul* here intends no Comparison between the Ministers of Christ and the Heathen, or the Community of

of Christians ; nor has he *the major part of the World* (as the Doctor again interprets οἱ πολλοὶ in this place) at all in his view : But he opposes himself and Fellow-Apostles to those *ψευδαπόστολοι*, the *Gnosticks*, and other false Teachers, *who transform'd themselves into the Apostles of Christ*, (2 Cor. xi. 13.) and made the blessed Institutions of the Gospel subservient to their Pride and Luxury. They adulterated the Word of God with philosophical Notions, and made great Ostentation of their Learning and Skill in abstruse Mysteries. And it is probable that they practis'd these Arts, with a Design to render themselves popular, and the more effectually to cheat People of their Money : In which they had great Advantages above those who preach'd the uncorrupted Truths of Religion, and with pure Aims at the Glory of God, and Salvation of Souls. And tho' these *fraudulent Dealers* were neither *Heathens*, nor the *major Part* of Christians, yet were they (too) *many* ; and by their Craftiness and Hypocrisy, their Guile and Flattery, seduc'd the Simple and Unwary, who were but *Novices* in Christianity, and could not yet distinguish Truth from Error, nor suspect those who boasted of their great Knowledge in the Mysteries of the Gospel.

WHEREFORE it's evident, that οἱ πολλοὶ here has no such sense as Dr. Bentley would impose on us ; but that the Article οἱ is redundant, as it is in other Places before *πλείονες* : The Reader may turn to the Texts in the Margin *. But we need go no farther than the Doctor's Context, ver. 6. *Sufficient for such a Man* (viz. the incestuous Person) *is this Punishment* (referring to the time he stood excommunicated) *which was inflicted of Many* (ὡπὸ τῶν πλείονων) : where by *Many* he understands the College of *Presbyters* in that Congregation, or at most the *Cætus Fidelium*, who, before *Priestcraft* confounded every thing, had their Suffrages in all the Censures, and other Acts of Discipline that belong'd to the Church. But how irrational would it be to assert, that ὡπὸ τῶν πλείονων, of *many*, in that *Corinthian* Text, comprehends the *Majority* of Christians, and the *Heathens* too ? as if they had been concern'd in cutting off the Incestuous from Christian Communion ! whereas the Words are chiefly meant of the *Rulers* in that Church. And if the Article οἱ be redundant before *πλείονες*, what reason can be assign'd why it may not be so before *πολλοὶ*, which is of the same signification ?

FROM all it appears, that this great Critick did not understand his Text : And the Compliment he is pleas'd to put upon our Translators, for dropping a redundant Article in their Version, may with more Equity be retorted on himself : *It were to be wish'd that the Doctor had either known these things better, or better attended to them.*

BUT it seems this learned Gentleman takes a singular Pleasure in censuring the Labours of those worthy Men, whom God honour'd to

* 1 Cor. ix. 19. 2 Cor. iv. 15. Chap. ix. 2.

be the Instruments of so much Good to his Church. He tells us, "There are few Places in the New Testament, where πολλοὶ comes with the Article, and the most of those few are much injur'd in our Translation." We shall trace him in all the Instances he produces, and make it appear that this is a groundless Calumny, and that the Doctor is not a competent Judg in these Matters.

THE first is Luke vii. 47. Ἀφέναι αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, which our Critick would render, *her many Sins, her numerous Sins are forgiven*. Any one may see how much more elegant and emphatical the common Version is, viz. *Her Sins, which are many, are forgiven*. He adds, "But if αἱ πολλαί here had been confounded with πολλαί without its Article, then the Version would have been *"MANY OF her Sins are forgiven."* But, with this Classick's leave, if we drop the Article, it will still be, *Her many Sins are forgiven*; unless we will confound αἱ ἁμαρτίαι αὐτῆς πολλαί, with τῶν ἁμαρτιῶν αὐτῆς πολλαί, for which a School-Boy would deserve Correction. This Interpretation therefore which the Doctor would assign of these Words, without the Article before πολλαί, is, to use his own Language, manifestly defective, and, as exclusive of some of her Sins, manifestly false.

REV. xvii. 1. Come hither, and I will shew thee the Judgment of the great Whore, that sitteth upon MANY WATERS. The Doctor carps at this Translation, and saith, "The Impropriety is visible: for how can one Person be suppos'd to sit upon many Waters at once? But the Original is not ἐπὶ πολλῶν ὑδάτων, but ἐπὶ τῶν ὑδάτων τῶν πολλῶν; which he translates, Upon the many Waters, upon the vast, wide, and spacious Waters:" and adjoins this Reason, "That Πολύς is often apply'd to continu'd Quantity, as well as to discontinu'd; to Magnitude and Dimension, as well as to Number." But what if it refers here to Number, and not to Magnitude? then the Doctor's Criticism falls to the ground. Now that many Waters in this place, are many distinct Waters, and not a continu'd quantity of Waters, is plain from the 15th Verse of this Chapter: The Waters which thou sawest, where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Tongues. But the Doctor presseth hard upon us with this knotty Question; "How can one Person be suppos'd to sit upon many Waters at once?" I answer, not very well, if we take it personally and literally; but if it be childish to do so; if the Stile is metaphorical and mystical; if by πόρνη he intends Rome, or that great City (ἡ πόλις ἡ μεγάλη) which reigneth over the Kings of the Earth, ver. ult. If by sitting be understood the Domination and Tyranny which she exerciseth over enslav'd Mankind, and not the Posture of sitting: And if many Waters are many Nations, distinguish'd and separated by different Interests, Languages, Policy, and Situation, that have submitted to all the Usurpations of Apostate Rome,

or participate in her Idolatry, and other Corruptions, as St. John informs us: If this, I say, be the genuine Sense of the Words, then there is no *Impropriety* at all in the common Version; and it had been fortunate for the Doctor (to return his Civility to our Translators) had he kept his Question and Criticism upon this Place to himself: for however he may be allow'd to have a competent Skill in the literal Construction of Greek Words, his Judgment in the Interpretation of Scripture is not to be much rely'd on.

THE next is Rom. xii. 5. *Ὅυτως οἱ πολλοὶ ἐν σώμα ἑσμεν ἐν Χριστῷ*, So we being many, are one Body in Christ. This, he says, had been better render'd, *So we the many (οἱ πολλοὶ) are one Body in Christ*: "Where it's plain (he adds) that in this Construction, in this Opposition to One, the Many denote the whole Multitude, the complex and aggregate Body of Christians." The Doctor has not express'd himself very intelligibly here; for these big Words, *the whole Multitude, the complex and aggregate Body of Christians*, may admit of very different Senses. He means all those who assume that Character, or not; if not, his Construction is impertinent, and the vulgar Version, as it is more graceful, will be as comprehensive as his: for who ever doubted that it includes all those who are indeed Members of the mystical Body? But if he intends, without distinction, all those who, in any respect, come under the Denomination of Christians, as these general Terms seem to import, then he grossly mistakes the Scope of the Text.

IT was never the Apostle's Design to yield up the Title of the Body of Christ to all that may usurp (or monopolize) that sacred Name: No one can be of his Body, that is not quickned by his Spirit*. The Papists are allow'd to be the *most* as well as the *worst* of Christians; and shall we call these *Idolaters* the Body of Christ? Whatever Encomiums Dr. Bentley may think many of that Communion worthy of, when he says, "That great Numbers of them think and act in Godly Sincerity, and are shining Examples of Piety and Sanctity:" yet if we make the inspir'd Writings the Judge, we have no reason to believe that the Lord Jesus will own such, as Parts of that Body (or Church) which he hath purchas'd with his own Blood, and sanctify'd with the washing of Water, by the Word, who adore another *Heal*, and give up themselves to the Service of *Idols*. † What Communion hath Light with Darkness? What Concord hath Christ with *Belial*? Or what Agreement hath the Temple of God with *Idols*? This is applicable to every unsanctify'd Person, whether Priest or Laick, and of what Communion soever. They may remember the Church in every drunken Toast, and damn and curse those who will not run into the same Excess of Riot for Holy Mother the Church; but it would be a vile Prostitution, a

* 1 Cor. xii. 13. Rom. viii. 9.

† 2 Cor. vi. 15, 16.

horrid Sacrilege, to call these the Members of Christ. This is agreeable enough to Popish Politicks : For as, on the one hand, they are so very severe, as universally to condemn all those as *Schismaticks*, *Hereticks*, and *Infidels*, who are not cast into the *Roman* Mould ; they are, on the other hand, so loose and indulgent, as to give the name of the *mystical Body* to the most leud and profligate Villains, that will but addict themselves to their Superstition ; not requiring (as *Bellarmino* affirms) any inward Sanctity to qualify them for that Prerogative, but only an implicate Profession of the Faith of the Church, and Participation of its Sacraments. And considering the use made of the word *Church* (which, in Scripture-Account, is the same with the Body of Christ) by a schismatical Party among us, who appropriate that bewitching Monosyllable to their own Sect, one may naturally conclude, that this impious Tenet of Popery is the most fundamental Article in their *Creed*.

BUT not to lose Scent of the Doctor's *οἱ πολλοί*. He raises our Expectation of more notable Discoveries than we have yet met with, from *Rom. v. 15, 19.* where he would make *οἱ πολλοί* to signify an Universality, and thinks by this one Article to thunder down the Doctrine of particular Redemption. Let the *Calvinists* look to themselves, for this *Man of Articles* is like to be severe upon them, when with no other Artillery than two Greek Letters, he can make so great a Breach in their Scheme, and threatens to raze the Foundations. But the truth is, this Critick Champion is not very formidable ; he is quite out of his way, when he meddles with Controversies in Divinity that depend intirely on Revelation. We shall consider what he says ; for tho his Remarks are but sorry, yet it will be worth our while to state and vindicate the Scope of that important Place.

HE proceeds thus : “ *And this will enable us to clear up another Place of much greater Consequence, Rom. v. where after the Apostle had said, ver. 12. That by one Man Sin enter'd into the World, and Death by Sin ; and so Death pass'd upon ALL MEN (οἱ πάντες ἀνθρώπους) for that all have sinned : in the Reddition of this Sentence, ver. 15. he says, For if thro the Offence of one (οἱ πολλοί) many be dead, much more the Grace of God, by one Man Jesus Christ, hath abounded (εἰς τὰς πολλὰς) unto many.*” Here the Doctor laments the Defect of our Translation, and wishes that instead of *Many*, it had been *the many*. For, “ *By this accurate Version, he says, some hurtful Mistakes, about partial Redemption and absolute Reprobation, had been happily prevented : our English Readers had then seen what several of the Fathers saw and testify'd ; that οἱ πολλοί, the many (unto whom Grace abounded) are equivalent to πάντες all, in ver. 12. (upon whom Death pass'd) and comprehend the whole Multitude, the intire Species of Mankind, &c.*” The like Mistake, he says, our Translators have repeated, ver. 18, 19, where he makes the many (*οἱ πολλοί*) who

who are made righteous, the same as πάντες, *all*, ver. 18. on whom Judgment came, &c.

WHAT *Fathers* our Author means, he has not told us ; but if they *saw* what he affirms they did, they outliv'd their *Sight*, or had a visive Faculty peculiar to themselves, and such purblind Divines as labour under the Extremes of being blind, and imagining they see clearly *. For neither the literal Construction of the Words, nor the Drift of the Apostle's Discourse, will yield any such Conclusion as the Doctor would extort from them ; which is, that *the many*, unto whom the Grace of God by Jesus Christ hath abounded, are of the same *Extent* with πάντες *all*, upon whom Sin and Death pass'd.

IF we take πολλοί in the widest Signification that word with its Article can admit of, it will not comprehend the *intire Species* of Mankind : the utmost it can signify, when there is nothing to limit it, is the Generality, but that includes not the whole Species. And here the Doctor confutes himself : he had said, pag. 5. that οἱ πολλοὶ *the many* must *always* be the Majority ; and again, it *ever* denotes the *most*, and consequently no more nor less at any time : and yet in this place, he says, it comprehends the *whole Race* of Men ; which is a palpable Contradiction. Besides, I have already prov'd that the Article οἱ is frequently redundant in this Apostle's Writings, and that it must be so in the Doctor's *Text*, which led him into so many Mistakes. St. Paul understood that (sometimes not uneloquent) way of speaking, which Rhetoricians call πλεονασμός ; and it is incumbent upon the Doctor to prove that he did not use it on this occasion, or to retract that Asperision he throws on our Translators, for omitting the Article in their Version, "*That they do no less than lead and draw their unwary Readers into Error.*"

NOR does the Drift of the Apostle's Discourse oblige us to take οἱ πολλοὶ in so unlimited a Sense as the Doctor would have us, in order to overthrow that Scripture Verity, which he, very improperly (if not reproachfully) stiles *partial Redemption*. For it is not St. Paul's Design here to treat of the *Extent* of Christ's Benefits, but to shew the *Manner* of their Conveyance to those who are admitted to share in them, whatever their Numbers are. Therefore from ver. 12. he runs a Parallel between *Adam* and *Christ*, as the two great *Representatives* of Mankind (whom 1 Cor. xv. 47. he calls the *first* and *second* Man, tho many Ages past betwixt them, because they are the prime Fountains whence the rest derive their Qualities, which determine them happy or miserable in the sight of God) and shows, that as *Adam* transfer'd Sin and Death on those whom he represented, which are *all Men* ; so the Lord *Jesus*, on the other hand, communicates Grace and Righteous-

* John ix, 40, 41.

ness (which is call'd ἡ δωρεὰ ἐν χάριτι, *the Gift by Grace*, in opposition to all Inducements in the Creature) to all whom he represents; that is, the *Elect*, as they are often denominated: who, tho they are not the intire Race of Men, for it would be a Contradiction to say every individual is chosen, are yet many out of all Nations, and of all Sorts.

THE Way and Manner of this Communication from the one and the other, is by * *Imputation*; as is clear enough from the Doctor's own Translation of Ver. 18. *As the Offence of one was upon all Men (i. e. imputed to them) to Condemnation, so the Righteousness of one was upon all Men (or imputed to them) to Justification.*

NOW the Parallel is full and perfect, without making οἱ πολλοί, *the many*, unto whom *the Gift by Grace* hath abounded, equivalent to πάντες, *all*, who are the Subjects of Death: For the Collation is not between the *Numbers* of those who fell in *Adam*, and the *Numbers* of those who are restor'd in *Christ*; but the Comparison is visibly between *Adam* and *Christ* himself, the one as transmitting Death to all his Posterity, the other as conveying Life to all his. And who sees not the Justness of this Similitude between these two *Heads* of Mankind, and the *Way* wherein they propagate, the one Sin, the other Righteousness, to their several *Relatives*, without confounding the Numbers that belong to each? than which nothing can be more repugnant to the Analogy of Faith.

THE plain and true Meaning of this famous Passage is briefly thus: That as *Adam* was constituted, in the *Covenant* made with him at the beginning, the *Fæderal* Representative of all those who were to descend from him as their natural Parent, whereby his Offence or Fall becomes *imputable*, and is actually imputed to all so descending from him; (that is, the whole Race of Men, exclusive only of *Christ*, whose Generation was supernatural) to whom also he transmits an universal Pravity of Nature, which subjects them to the *Curse*, and to *Vanity*, and to *Death*: So *Jesus Christ* our Lord was, in the *Covenant* of Redemption, or the great Counsel, as the Antients speak, appointed by the Good-pleasure of his Father, and his own voluntary Susception, the *Root* of Grace, and Fountain of Life, to all, who from him were to derive a new and spiritual Nature in the *Regeneration*; and who by the Imputation of his Righteousness to them, are justified and glorified: that is, the † *Predestinated*, who are also called his *Seed*, his *Children*, his *Brethren*, his

* See Rom. iv. 6, 7, 8, 9, 22, 23, 24, &c.

† Eph. i. 4, 5, 11. Καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸς χάριτος καὶ ἰσχύος ἑαυτοῦ—Προορίσας ἡμᾶς εἰς ἑαυτοῦ διὰ Ἰησοῦ Χριστοῦ—Ἐν ᾧ καὶ ἐκλήρωθημεν, ὡς προοριζόμενοι καὶ ὡς ἐσόμενοι τὰ πάντα ἐνεργήσῃ καὶ τῷ βυλῶ τῷ θελήματι αὐτοῦ.

Sheep, &c. in exprefs opposition to the rest of Men, of whom these Relations are denied.

AND therefore not only *οἱ πολλοὶ* the many, to whom Grace a-bounded, and who were made righteous; but *πάντες* all, on whom, by the Righteousness of one, the free Gift came unto Justification, ver. 18. are to be understood in a limited Sense, and as relating to their Original, and common Stock. When the Apostle says, *That the Offence of one was upon all Men to Condemnation*; the Subject spoken of, as referring to the first Adam, requires that *πάντες* all should be taken universally, because he is the common Parent, and Fæderal Head of all Mankind. Again, when he says, *That the Righteousness of one was upon all Men to Justification*; the Subject requires that *πάντες* all should be understood not absolutely, but of all those whom Christ, the second Adam, engaged for, and who are nominated his Seed in contradistinction to others.

I SHALL mention a few other places, where *πάντες* must have a restrain'd Sense †. *Acts xxii. 15.* *Thou shalt be his (Christ's) Witness* *πρὸς πάντας ἀνθρώπους*, unto all Men, of what thou hast seen and heard: which must admit of a just Restriction, for many Millions never heard of what St. Paul testified. *Col. i. 28.* *Warning every Man* (*πάντα ἄνθρωπον*) and teaching every Man (*πάντα ἄνθρωπον*) that we may present (*πάντα ἄνθρωπον*) every Man perfect in Christ Jesus. Nothing could be more absurd and preposterous, than to say that every Man here must conclude every individual Man in the World. *Luke vi. 26.* *Wo unto you when all Men* (*πάντες οἱ ἄνθρωποι*) shall speak well of you: that is, the major part of those with whom they should converse in the World; who being corrupt themselves, would generally applaud the Wicked, and condemn the Just. If one should say, that all Men admire Dr. Bentley, as Master of those fine Qualities that are necessary to an accomplish'd Critick; a sound Judgment, a penetrating Wit, uncorrupted Sincerity, a Mind exempt of Prejudice and Partiality, an obliging Candor, and solid Learning: even the Doctor's own Modesty would scarce permit him to say, all Men were intended of the intire Species; and there are many (*οἱ πολλοὶ*) would be apt to think it were, in the whole of it, an ὕπερβολή. I might also observe that the Terms *World*, *the whole World*, (refer'd to by the Doctor) *all the World*, and the like general Expressions ||, signify frequently a great Number, and not the whole Race of Men. It is precisely in this sense we are to take St. Paul's words, *Rom. v. 18.* where he says, *That the Righteousness of one was upon all Men to Justification*. 'Tis the same with what he says in the next Verse, *That by the Obedience of one shall many* (*οἱ πολλοὶ*) be

† See also Mark i. 37. John iii. 26. Phil. ii. 21.

|| John vii. 4. Chap. xii. 19. Chap. xv. 19. 1 Cor. iv. 9. 1 John v. 19. Rev. xiii. 3. Acts ii. 5. Rev. xviii. 3, 23.

made righteous. And that πολλοὶ with its Article, comprehends not every single Person that is concluded under the Apostacy of Adam, is too obvious to need farther proof.

BY this time it's manifest that the Doctor's Argument for Universal Redemption from Rom. v. is weak and frivolous. The Apostle touches not that Subject at all in this place. He speaks at large of the Extent of Christ's Salvation, in the ninth and eleventh Chapters of the same Epistle; where he makes Election the Rule and Measure of Redemption. Whatever Dr. Bentley does, the inspir'd Apostle no where contradicts himself; which he must do, if his Notion of οἱ πολλοὶ were the same with the Doctor's.

I SHALL crave leave to insist a little upon one Place (instead of many) that might, more effectually than his little Article, have prevented all Disputes about Election and Reprobation, did Men but purge themselves from an evil Heart of Unbelief*. 'Tis Rom. ii. where he speaks of the Rejection of the Jewish Nation. After the Apostle had observ'd, that this judicial Severity did not affect the whole collective Body of that People, but that there were certain Persons whom God foreknew (προέγνω) and reserv'd to himself, as Monuments of his Mercy, whom he styles a Remnant according to the Election of Grace, ver. 1—5. to convey the clearest Idea possible of this awful Dispensation, he sums up the whole of it in these plain words, ver. 7. *What then? Israel hath not obtain'd that which he seeketh for* (that is, the Community of Israel have not attain'd to justifying Righteousness †) *but the Election* (ἡ ἐκλογὴ) *hath obtain'd it, and the rest* (οἱ λοιποὶ) *were blinded; according as it is written* ||, *God hath given them the Spirit of Slumber, πνεῦμα κατανύξεως, — &c.* Election is here put for the Elect, by a Metonymy, to reflect a greater Lustre upon Electing Mercy, as the Source of all the other Privileges that follow it. And it is as plain as Words can make it, that Election and Redemption are of the same Extent. That no Doubt might remain concerning it, the Elect are put in an express Antithesis to the Reprobate: For οἱ λοιποὶ, the rest, are those who were cut off from God's Peculium; who are not included in the Remnant κατ' ἐκλογὴν χάριτος, according to the Election of Grace. And tho whatever is penal in the Preterition of those whom God left to their natural and contracted Induration, is the Consequent of their voluntary Sins; yet all that Felicity the Elect have obtain'd, is the Fruit of discriminating Love, without the least Aspect to any present or future Worthiness in themselves, or what Theologues call proper Merit, or Merit of Congruity. They are therefore said to be chosen of Grace; and, as the Apostle reasons, ver. 6. *If by Grace, it*

* Heb. 3. 12. Καρδία πονηρὰ ἀπιστίας.

† Chap. ix. 31, 32. || Isa. vi. 9, 10. Chap. xxix. 10.

is no more of Works, &c. All their Advantages result from the *determinate Counsel of God*, who prefer'd them in his great Mercy before the Foundation of the World. Nor can his not communicating to the *rest*, that Grace which would eventually determine their Happiness, be ultimately resolv'd into any other Cause, than the same sovereign Pleasure: tho the actual Infliction of Punishment upon them be the Effect of Divine Justice. * Ω βάθος! O the Depth of the Riches both of the Wisdom and Knowledg of God! How unsearchable are his Judgments, and his Ways past finding out! ver. 33. And yet every puny Critick, that can spell an Article, will pretend to censure them.

WHAT is here said of the *Jews*, is no less applicable to the *Gentiles*: There is among them an innumerable Company, whose Names are written in Heaven; and the *rest* (οἱ λοιποὶ) are left to perish in their Apostacy. It's impossible to read the Texts refer'd to in the Margin, where * Election and † Reprobation are asserted in the fullest and clearest Terms, with that Deference which is due to Sacred Authority, without yielding our Assent to this Doctrine. Nor will Dr. Bentley's Criticism on οἱ πολλοί, be ever able to pluck these Divine Attestations unto it out of our hands.

IT will be no impertinent Digression, to observe here, that our *Universalists*, who shew themselves such Enemies to *special Redemption*, and the other Points that depend upon it, are in a scandalous manner guilty of the *καπιλεια* which is condemn'd in the Doctor's Text. For these very Principles are taught in the *Articles* and *Homilies* of the Church of *England*, and they have all subscrib'd *ex animo* to the Truth of them. Now it will puzzle one of Dr. Bentley's Sagacity, to vindicate those Gentlemen from the Imputation of FRAUDULENT DEALING, where the greatest Simplicity and Sincerity are requir'd; who subscribe the Articles about *Predestination*, *Original Sin*, *Justification by Faith alone*, *Free-will*, *Works before Grace*, &c. and profess to give their hearty and unfeign'd Assent to them, as agreeable to the Word of God, and as containing their *own Opinions*: when in the mean time they do not believe one word of them, in that sense wherein the Composers confessedly understood them, and which is the most obvious and genuine Meaning of the words themselves; any other Construction being manifestly forc'd and unnatural. I know not what secret Virtue

* Of Election. Mat. xx. 16. Chap. xxiv. 22, 24, 31. Luke x. 20, 21. Chap. xviii. 7. Acts xiii. 48. Rom. viii. 29, 30, 31. Chap. ix. 11—28. Chap. xi. 2—7, &c. Eph. i. 4—11. Chap. ii. 10. Phil. iv. 3. Col. iii. 12. 1 Thess. i. 4. Chap. v. 9. 2 Thess. ii. 13. 2 Tim. i. 9. Chap. ii. 10. Tit. i. 1. Heb. xii. 23. 1 Pet. i. 2. Chap. v. 13. 2 Pet. i. 10. Rev. iii. 5. Chap. xvii. 14, &c.
† Of Reprobation. Jobu xvii. 12. Rom. ix. 13, 17, 18, 21, 22. Chap. xi. 7—10. 2 Thess. ii. 18. 1 Pet. ii. 7, 8. Jude ver. 4. Rev. xiii. 8. Chap. xvii. 8. Chap. xx. 15, &c.

may be in a *fat Benefice*, to render the most horrid Prevarication venial; not what Force may be in *Equivocals* and *Mental Restrictions*, to guard against those Qualms that seem natural to Men, when they dissemble in a Profession they inwardly abhor: but all the Evasions, Distinctions, and Hyperbatons, that have been hitherto coin'd upon this Head, by those who have apostatiz'd from the original Doctrines of the Church of England, will never satisfy the impartial and unprejudic'd part of Mankind of *their Integrity*, who thus declare their Assent and Consent to *Articles of Faith*, in order to qualify themselves for Preferment, which upon all other Occasions they testify their Abhorrence of.

TO return to the Doctor: This Learned Critick, after he had chastiz'd our Translators, falls foul upon the Original it self. But he is so transported with his wonderful Discoveries, that he forgot to speak tolerable Sense. He goes on thus: "*And from these Observations, I have some Suspicion, that in the famous Passage, Heb. ix. 28. So Christ was once offer'd to bear the Sins of many; I am much persuaded, I say, that if the oldest MSS were nicely examin'd, some of them would show us, instead of εἰς ΤΟ ΠΟΛΛΩΝ, εἰς ΤΟ ΤΩΝ ΠΟΛΛΩΝ, to bear the Sins of THE MANY: that is, of the whole Race of Men. For it cannot appear improbable, that the Article should be dropt here, when we find it actually slipt in another place of this Epistle.*" Who can forbear congratulating the Doctor upon this famous Passage? He tells us, *I have some Suspicion*, and then assumes, *I am much persuaded, I say*: that is, (to explain the Doctor) *I know nothing of the matter, and yet I am confident it is so*; which is like him. And perhaps all his *Persuasions* concerning any thing in the Evangelical Writings, may in time dwindle into a faint *Suspicion*, and *Phileleutherus Lipsiensis* commence a *Free-Thinker*. For he is not the first, who, making it his Task to find faults in the Bible, has criticiz'd himself into mere Scepticism. But let's see the force of his Reasoning: "*It cannot appear improbable, that the Article should be dropt here, when we find it actually slipt in another place of this Epistle.*" 'Tis much he did not call this a *Demonstration*! We shall lay the whole of it together: *I have some suspicion; I am much persuaded, I say; for it cannot appear improbable, &c.* Who could expect such a Jumble of Inconsistencies from one that pretends to excel in Philology, and takes upon him to correct the Scriptures?

BUT the Place where, he says, the Article is actually slipt, and ought to be assum'd into the publick Editions, is very unlucky for the Doctor. Heb. xii. 15. *Looking diligently, lest any Man sail of the Grace of God; lest any Root of Bitterness springing up trouble you, and thereby MANY be defil'd, διὰ ταύτης μωυθῶσι πολλοί.* Here the Doctor would supply the Defect of the common Greek, out of the *Alexandrine MS.* where it is *οἱ πολλοί*, the many. Now admitting this to be the true Reading, our Critick must own that *πολλοί* with its Article

ticle have not in St. *Paul*, such a Notion, or Idea of Universality, as he has been contending for : for it's plain, οἱ πολλοὶ in this Text can be meant only of a Society of Christians, who had personal and local Communion with one another, and might be in danger of Infection from the Apostasy of a false Brother. It neither includes the Majority of Christians, nor the *Heathens*, nor the *intire Species* of Mankind. But to what purpose did our Critick Author cite this place? It was to prove that the Article is dropt, *Heb. ix. 28.* and that instead of *Christ was once offer'd to bear the Sins of many*, εἰς τὸ πολλῶν ἀνεῖναι ἁμαρτίας; it should be εἰς τὸ τῶν πολλῶν, to bear the Sins of THE MANY: that is, as before, ὅτι πάντων, of the whole Race of Men. Which amounts to this Reasoning : οἱ πολλοὶ, the many, in one place of the Epistle to the *Hebrews*, are a small number of Christians, who join'd together in the same publick Offices of Religion ; therefore in another place of the same Epistle, where the Article is to be supply'd, οἱ πολλοὶ must comprehend all Mankind. A mere mercenary *Sophist* (Λογύμπορος) would be asham'd to argue at such a rate, and yet this *Master* could afford no better Argumentation.

I HAVE already follow'd the Doctor through all the Instances where he pretends the Sacred Text is much injur'd in our Translation ; and doubt not but the Learned Reader sees who is most obnoxious to Censure, for perverting the Scripture in the foresaid places, whether our Translators or Dr. Bentley. Instead of exposing them, which was his Design, he has given the World but very diminutive Thoughts of his own Judgment in matters of this nature, and confirm'd the Opinion many had of him, that he is an old Grammarian, but a young Divine.

IT is not, however, to be wonder'd at, he should be so very pert and assuming in censuring and amending the publick Version, when he scarce speaks with becoming Reverence of *Inspiration* it self. *Pag. 10.* his words are these : " Now can any thing be more absurd, than that a verbal Translation, (*viz.* the *Latin*) which, were the Author of it *INSPIR'D*, must yet from the very Nature of Language (as has appear'd above) have several Defects and Ambiguities, &c." According to this Gentleman, such is the original Defect of the *Latin* Tongue, that an inspir'd Person could not translate the *Greek* into that Language, without many Flaws and Imperfections : that is, the *Holy Ghost* can speak no other Dialect, but what the Doctor pleases, perfectly, and without several Defects. And if so, our Translators, who never pretended to *Inspiration*, might have had better Quarter from this censorious Critick ; and the Injury, he says, they have done to the Sacred Text, might have been imputed to the Nature of Language (unless the *English* be more comprehensive than the *Latin*) and not to any Design they had to draw their unwary Readers into Error. But who told the Doctor that the *Latin* is so very defective? The Evidence he brings for it, concludes rather that the Defect lies somewhere else.

REMARKS on

He bestors the Papists for advancing the vulgar *Latin* above the original *Greek*, "So that we must search for St. Paul's Meaning here, not in the Notion of *οἱ πολλοὶ*, but of *Multi* without its Article; an original Defect in the *Latin* Tongue." I will be no Advocate for such a corrupt Version as the vulgar *Latin* is known to be; and the Doctor may shake his *Ferula* over the Council of *Trent* as often as he pleases, for raising it above the *Greek*. But I would observe, with his leave, that the principal Corruptions in that Translation are owing rather to *Priestcraft*, than to any unavoidable Deficiency in the Language: And as to the place before us, there are *Latin* Words that convey the Idea of *οἱ πολλοὶ* with a greater Emphasis than *Multi*; for if, as our Author determines, *οἱ πολλοὶ* must always be the Majority, *Plerique* or *Plerique omnes*, will exactly answer to that Notion: and considering the Scope of the Apostle here, either *Multi* or *Plurimi* would be a perfect Translation, and express his Meaning without any Lameness or Ambiguity. This fine *Grammarians* therefore was mistaken, when he brings in his *Multi* as an original Defect in the *Latin* Tongue. And it borders on Profaneness, to build upon his own Mistake such a bold Assertion, as that a *Latin* Translation, were the Author of it inspir'd, must be very defective and ambiguous.

THE Reader will forgive me, if unto the Doctor's Criticisms, I subjoin three or four places more in his Sermon, where he seems to fail as much in good Sense, as he has done in the Exposition of Scripture. *Pag.* 12. speaking of Superstition, he calls it "a Weed natural to Human Soil, complexionally inherent in the weaker Sex, and adventitious to most of our own." If it be natural to Human Soil, how comes it to be complexionally inherent (a Periphrasis for natural) only in the weaker Sex, and but adventitious to our own; and not to the whole Multitude, but to most of our own? *Natural* and *Adventitious* are words of very disparant, yea, contradictory Ideas; for what is *Adventitious* cannot be *Natural*, but is oppos'd to it. The Doctor must prove that they are synonymous, which he is never able to do; or exclude our Sex from being any part of his *Human Soil*: otherwise he can't take it amiss, if we think that this Period, wherein he affected to shew his Oratory, is too gross a Blunder in one that sets up for a Critick.

PAG. 18. He begins an elaborate Paragraph with a greater Absurdity: "But what do we speak of this Popish Traffick for the Sins of the Dead; when the very Sins of the Living, THE WAGES OF DAMNATION, were negotiated and truck'd by the wicked Politick of Popery?" St. Paul says, that the Wages of Sin is Death; and those who turn over the Sacred Pages will find, that another Apostle, speaking of a greater Conjuror than Dr. Bentley, Balaam the Son of Bosor, gives him this Elogium, that he loved the Wages of Unrighteousness. But in what *Lexicon*, in what *Classick*, has this profound Divine observ'd, that the Sins of the Living are the Wages of Damnation?

He

Dr. Bentley's SERMON,

He might to better purpose have call'd them the Wages of *Priest* and there is a Trope in Rhetorick which would then guard him against the Imputation of Nonsense : but as it stands in the Doctor's Sermon, it must remain a Specimen of his correct Writing. How much more pertinently did *Balaam's Ass* express her self, in that passionate Exclamation, wherein she complains of her hard Wages? *What have I done unto thee, that thou hast smitten me these three times? Am not I thine Ass, upon which thou hast ridden ever since I was thine?*

HE concludes that Paragraph with another Passage of the like stamp: "*Thus were the Grace of God, the Remission of Sins, all the Privileges of the Gospel, truck'd and cauponated by Popery, for so did and detestable Lucre, upon the open Scheme and bare Foot of Atheism.*" An admirable Discovery! and assuredly the Doctor's own. *The open Scheme and bare Foot of Atheism*, if these words have any Sense at all, can signify nothing else but Atheism without Disguise, without a Cloke, or Vizor. And is there any thing in Popery it self more senseless, than to affirm that Remission of Sins should be bought and sold, upon this undisguised Scheme of Atheism? That Management which, in the Doctor's Sermon, goes under the name of Popish Politick, in *St. Paul's Stile*, *2 Theff. 2.* is a *Mystery of Iniquity* (spreading it self, and becoming Catholick, *with all Power, and Signs, and lying Wonders, and with all Deceivableness of Unrighteousness*) that is, *Iniquity* under a Mask of Religion, in opposition to any open Scheme or undissembled Profession, which have no Mystery, nor Craft in them. Let the Doctor try his Skill (for there is no reason to suspect him ignorant of the Secrets of this spiritual Trade, he being so ready and expert in their Terms of Art, tho sometimes he forgets himself, that one would think he has been *Prentice* to it :) Let him make an Experiment, I say, and set up a Factory for Indulgences and Pardons, *upon the open Scheme and bare Foot of Atheism*; and I doubt he'll soon turn Bankrupt, tho he vended them even among his *poor Ignorants of America*. Such open Dealing would spoil all the Markets, and render the Commodity contemptible and ridiculous. But the silliest Pedlar of the whole Fraternity knows how to set off his Wares with a better Gloss, and upon a more plausible Scheme. They can tell their Customers another Story. They can plead the Authority of the *Church* (which, the Doctor knows, will serve to any purpose whatever) and anathematize all those as *Atheists* and *Infidels*, who dare call it in question. And whatever Impiety, or practical Atheism, may be in their Conduct, it is all under a *Form of Godliness*, under a Pretext of Religion, and not upon the open Scheme, and bare Foot of Atheism, as the Doctor ignorantly asserts.

I SHALL mention one place more, where this Learned Critick has not been very fortunate in the Choice of his Expressions. *Page 27.* we meet with this Sentence: "*The two Instruments, the two Parents*

“ of the Reformation, Antient Learning, and the Art of Printing.” It might be expected that a Grave Divine would ascribe the Glory of so great a Work as the Reformation, to a higher Cause than Antient Learning (whatever he means by it) or the Art of Printing : But by what Figure (unless a *Solæcism*, of which he makes frequent use) will he justify his calling one thing both the *Instrument* and the *Parent* of another ? for in the ordinary Acceptation of those Terms, it looks a little incongruous. I know not who have been so happy, as to be the *two Instruments*, the *two Parents*, of so great a Genius as Dr. Bentley ; nor will I contend, whether οἱ πολλοὶ oppos’d τοῖς σοφοῖς, &c. may include them or no ; but I have more than a Suspicion, that no body will envy the Doctor the Honour of being the *sole Instrument*, the *alone Parent* of this Sermon upon Popery.

AND now to give a general, but true Character of the Doctor’s Discourse : I freely own he has, in this study’d Declamation, expos’d some Branches of Popish *Priestcraft* smartly enough. But he took no notice of many of its worst Doctrines, that were chiefly insisted on, detected, confuted, exploded by our first Reformers : He has not once expressly charged that Communion with *Idolatry*, or *Antichristianism* : He has not mention’d those principal Signatures of the *Head and Body* of that Apostate Church, or (to speak strictly) *Synagogue of Satan*, which we meet with in the *Apocalypse*, and other inspir’d Writings. So that his *Landskip* of Popery is far from being perfect and compleat : And the *Sketch* given of it, is in so Bombast a Style, in so Romantick a Dress, (which diminishes the Credibility of his Story) that to particularize all his improper Figures, his pedantick Phrases, and extravagant Metaphors, (for he chuses to be guilty of the grossest Improperities, rather than utter any thing, tho ever so mean and common in it self, vulgarly, or without a *Trope*) would be to transcribe almost his Sermon.

IF any suggest that these Animadversions might be spar’d, considering the general Neglect wherewith the Doctor’s Performance has been entertain’d, among Men of Sense and Learning ; I shall only say, that my Aim was, to clear the Sacred Text from his Misrepresentations, and vindicate our Translators from his opprobrious Reflections and petulant Censures : which I waited to have seen done by an abler Hand ; and which, whether I have done successfully, I leave the impartial Readers to judg.

The CONCLUSION.

BUT after all, *it were to be wish'd*, that instead of entertaining so great an Auditory with a pompous Shew of his Classcal Learning, the Doctor had, in his Sermon, insisted on some things more suitable to the Solemnity of that Day, and to the Situation of publick Affairs at that time, which he has pass'd over in silence.

THE Fifth of November is appointed by Authority, as a yearly Commemoration of two the most remarkable Deliverances that ever a Nation enjoy'd : The Discovery and Prevention of an intended Massacre in King *James* the First's time ; and the late REVOLUTION, by which three Kingdoms were rescu'd from the Tyranny of King *James* the Second, and his Popish Partisans. To this last, which will eternize the Memory of its Glorious Author, the Dear Monarch King *WILLIAM*, we owe the great Happiness of his Present MAJESTY's being now on the Throne.

THIS inestimable Blessing is the more endear'd to us, from the near and dreadful Prospect we had, in the last Years of Queen *Anne*, of falling again into the hands of these our Enemies : When the whole Protestant Interest, as well as Civil Liberties of *Europe*, were cauponated and betray'd by the most detestable *Parricides*, to defeat the Protestant Succession, and pave the way for a Spurious and Popish Pretender. And tho the Conspirators practis'd all their Arts of Illusion to cheat the Nation, and persuade People out of their Senses, representing our real Dangers as *groundless Jealousies and Fears* ; yet not only all true Britons, but *Foreigners* also (if that word be not an Offence) were sensible of the Miseries that then surrounded us : As appears from the Speech made to his Majesty, by the Ambassadors Extraordinary from the States General, upon their publick Audience, in which are these words ; "*At a time when the Protestant Religion was threaten'd with total Ruin, when these Kingdoms were in danger of being invaded, and when our Republick had reason to dread the greatest Calamities : At a time when arbitrary Power and Popery thought to bring all Europe under their Yoke ; when Superstition and Persecution, their inseparable Companions, arm'd with Fire and Sword, seem'd ready to destroy all : In that time of Fear and Anguish, God, by a wonderful Effect of his Omnipotence, put the Scepter into your Majesty's Hands, to quiet our Minds, to defend his Church, to support his People, and to preserve their Laws and Liberties.*"

THE traitorous Conduct of the same perfidious Party ever since, their malicious and indefatigable Endeavours to seduce the Populace from

from their Allegiance to King *GEORGE*, and prejudice them against his wife and happy Government; the seditious Libels and Sermons wherewith they have perverted the Minds of many, and prepar'd them for an open Rebellion against the most just and best of Kings; and above all, the present horrid Rebellion it self, and the *unexampled Tumults and Riots* at *Oxford*, and other Parts of the Kingdom, which gave the first Alarms of a *High-Church War*, are too sensible Proofs how just these Apprehensions were.

NOW it had been a noble Speculation, worthy of all the Doctor's Eloquence, and even agreeable to the Thread of his Discourse, as well as to the Anniversary, if, instead of six Pages of senseless Criticism, he had afforded one or two to detect the Unjustice, the Villany, the Inhumanity, the Perjury, and Sacrilege of this unnatural Rebellion, and of these Preparations to it. Pag. 20. He very justly condemns those *Roman Casuists*, "*who instruct Men to be wicked without Remorse, and with Assurance: Who defend common Perjury and Perfidiousness, by the scandalous Shifts of Equivocals and mental Restrictions: Who sanctify the horriddest Villanies, Murders, Plots, Assassinations, &c. if design'd for the Service of the Church.*" How easy and natural had it been to apply this (tho in a Parenthesis only) to the chief Fomenters and Actors in the present Rebellion? Who, excepting a few Papists and Nonjurors, have, with the Solemnity of repeated Oaths, abjur'd the Person and Title of the Pretender, and sworn to be faithful and bear true Allegiance to his Majesty King *GEORGE*; and yet violate those sacred Obligations, under pretence of Zeal for the Church: And this *without Remorse, and with Assurance*, by the help of that Jesuitical Distinction of our *High-Church Casuists*, *that the abjuring any Right the Pretender might claim, is only meant of a legal Right; and that it has no relation to Birthright, or to Divine Right: And that they swear to King GEORGE as King in possession only.* Among all the Horrors of Popery, there is nothing more devilish than this Expedient, invented by Men of reprobate Minds, to elude the Oaths enacted for the Security of the Government, and secure to themselves an Influence over publick Affairs, to undermine and destroy it. Many Papists would not only blush, but even tremble at this Impiety: And of late years they shew themselves to be Men of more Honesty and Conscience than those forsworn Zealots of the Church of *England*; for they refuse the Oaths which the others break thro, as inconsistent with their Principles and Religion. Yea the very Heathens had a greater Dread of God upon their Souls, and durst not falsify an Oath, after such an Appeal to Heaven for the Sincerity of their Intentions: Perjur'd Persons were esteem'd by them as the most execrable Enemies of human Society; and yet many of our *Priests* (*horresco referens*) make nothing of an Oath, and rack their Invention to find out ways of stifling all Remorse of Perjury in themselves and others.

—Pudet hac opprobria Nobis.

HOW often has the Word of God been distorted, and his Name profan'd by Men of this Cast, for the Service of the *Church*, and the Pretender? How many labour'd Sermons, of dubious and contradictory Meanings, have been preach'd in Places of the greatest resort, to propagate *Jacobitism* and *Sedition*, under the Notion of *Non-Resistance* and *Hereditary Right*, by those who have taken all Oaths, and join'd in all Prayers to the contrary? And might not these be reckon'd among the Doctor's *καπηλαιοι*, his *Traders in a Profession*? Or where shall we find in the whole Universe a more mercenary Set of Men? He that swears, and prays, and abjures, and shall profess to do it heartily, willingly, and truly, upon the Faith of a Christian, without any Equivocation, mental Evasion, or secret Reservation whatsoever; and shall further attest to the Sincerity of his Profession, by the most solemn Rites of our Religion, the Seal of God's *Covenant*; and all this, that under the Umbrage of his Oaths he may the more covertly promote that Cause which he abjur'd and swore against, for the Security of the *Church*: What is he but a *vile Factor* to Libertinism and Atheism? If we believe the late Lord Bishop of *Sarum*, whose Memory will be honour'd by all Lovers of Liberty and the Reformation, that Impiety and Infidelity, which have overspread the Nation, are owing chiefly to the scandalous *καπηλεια*, and abominable *shuffling* of those Clergymen, who preach, and speak, and act contrary to what they swear and pray. And were that Great Man now among us, he might with equal and apparent Justice affirm, that the present Rebellion, and all the Mischiefs that do or may attend it, are owing to the Conduct and Instigation of the same Men and their Complices. Abandon'd Wretches! whom neither *Wrath* nor *Conscience*, nor *Oaths* nor *Sacraments* can bind to their Duty! What pity is it those infamous Prevaricators, who have thus cauponated all that's sacred, in such a manner as will leave their Name for a Reproach, for a Curse to future Ages, had not one Lash of the Doctor's censorious Rod? Sure, they deserv'd it more than those noble and princely Personages, and those Reverend Fathers and Doctors of the Church, who have watch'd all Opportunities to heal our Breaches and Divisions in Matters of Religion? It had been a Vindication of the sacred *Character* they profane, to brand these Men, as the shame not only of their own *Order*, but of all Mankind. But not one word of this false Dealing in *Priest* or *Laick*, nor of the Rebellion, the monstrous Fruit of it (tho then at its height) is to be met with in the Doctor's Fifth-of-November Sermon.

BUT whatever Reason might move the Doctor to be *neuter* upon that occasion, or whether he forgot that any Rebellion had been rais'd (for some have odd Memories, that can retain no Images of Treasons and Rebellions acted in their *own time*, these strike no Impression on
their

their Fancy or Imagination, tho present to their Senses; but are very tenacious in the remembrance of those that happen'd *before they were born*:) Whatever secret Motive, I say, might induce the Doctor to let these things go unobserv'd, and without Censure; yet it's a little surprizing, that the Name of our Gracious Sovereign King *GEORGE* should not be once mention'd with due Honour and Respect, on a Revolution-Anniversary.

I WOULD persuade my self, that a few Sentences on this Theme had been very acceptable to the Doctor's learned Audience, whose Fidelity to the Government has been amply rewarded, by a distinguishing Mark of Royal Favour. A noble Present! worthy of King *GEORGE*, and far exceeding any thing has been done of the like nature by those *Princes*, whose Days are celebrated in some Places with such scandalous Distinction. But the World is now convinc'd, that this Nation groans to be deliver'd of a Generation of Men, who will never honour a King, that *fears God*, and *abhors Idols*.

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